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A SERMON,

OCCASIONED BY THE DEATH

John Turner

OF THE

Oct 25. 1873

Rev. JOSEPH TOWERS, LL.D.

DELIVERED AT NEWINGTON-GREEN, JUNE 2D, 1799,

By the Rev. JAMES LINDSAY, L

TO WHICH IS ADDED

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S E R M O N, &c.

Ist Cor. Chap. xv. Ver. 53 to 57.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

IT was natural, in the polished and fastidious inhabitants of Corinth, to turn, with some disgust, from that plainness of speech, and simplicity of manners, which eminently distinguished the Apostles of Christ. The Greeks expected, in the publication of a new doctrine, the same elegance of language, and the same arts of eloquence, to which philosophers in their schools, and orators in their forums, had so long accustomed them. But in this expectation the christian converts were not indulged. It was not fit, that a

religion coming immediately from God, attested by simple facts, and revealing simple, but important truths, should be debated like a system of Pagan ethics, or depend for its success upon the efforts and inventions of human ingenuity. No. The faith of christians was to stand, not in the wisdom of man, but in the power of God—not in the strength of an oratory, which often dazzles, and misleads, but in the evidence of a divine authority;—in the declarations of God by Jesus Christ, confirmed by his death and resurrection, and by those signs and miracles, which the Apostles, by the Spirit of God, were enabled to perform. Accordingly Paul tells the Corinthians, that he preached the gospel, not with excellence of speech, not with enticing words of man's wisdom, but in demonstration of the spirit and of power. He left to teachers of a different stamp the desire of that fame, which has been aptly called a fancied life in others breath.—His ambition was to gain, not the palm of eloquence, but the higher glory of instructing ignorance, and of saving immortal souls, through the influence of divine principles, from vice here and misery hereafter.

But

— But though in the pursuit of this great object he despised the artificial eloquence, which was so prevalent, at that period, both in Greece and Rome, he shews on several occasions, where his subject demanded it of him, that he was richly furnished with all the endowments, that are essential to the highest kind of oratory, and without which the arts of mere rhetoric are but the trifling of vain-glory. There is in many parts of his writings, and particularly in this chapter, a correctness of discrimination, a strength of argument, an animated appeal both to the judgment and the heart, that, considered merely in a critical view, is not exceeded by the most admired productions of ancient or of modern times. And it is only because we read these writings from our infancy without reflection, only because through use they have lost that charm of novelty, which is necessary to beget attention, and excite admiration, that their merit, even in this view, is not more generally acknowledged, and their effect more deeply felt.

The chapter from which the text is taken contains an argument, upon the leading and most important doctrine of the christian revelation,

velation, that fully verifies these remarks—This argument the apostle supports throughout with great strength of reasoning.—It is illustrated and embellished by the powers of a rich and well regulated fancy; and it is closed with a dignity and pathos, not inferior to the noblest passages of Cicero's or Erskine's eloquence, even when their pleadings were fired and elevated by the inspiration of that liberty, which roused all the sensibilities of their hearts, and called forth all the energy of their vigorous and enlightened minds.

The subject of the apostle is indeed of all subjects the most interesting to man; it is the certainty and the glory of the resurrection of the just, upon which he argues, with the fulness of personal conviction, and with the ardour that accompanies a sincere desire of impressing conviction upon others. Having urged his own proofs, and answered the objections of those, who opposed or perverted the christian doctrine upon this point, he breaks out into an animated and sublime apostrophe, exulting over the last enemy of man, and offering praise to God, who had given him the victory through Jesus Christ.

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“ This corruption must put on incorruption,
 “ and this mortal must put on immortality.
 “ And when this corruptible shall have put
 “ on incorruption, and this mortal shall have
 “ put on immortality, then shall be fulfilled
 “ the saying that is written, Death is swal-
 “ lowed up in victory. O death, where is
 “ thy sting? O grave, where is thy victory?
 “ The sting of death is sin, and the strength
 “ of sin is the law; but thanks be to God,
 “ who giveth us the victory, through our
 “ Lord Jesus Christ.”

O death, where is thy sting—that sting
 which wounds so deep, and with which thou
 hast so long poisoned and imbittered the joys
 of humanity? O grave, where is thy vic-
 tory—that victory by which thou hast sub-
 dued the minds of men, and subjected them
 through life to fear and bondage? The
 sting of death is sin: for it is sin that gives
 to death his power of injury, and fills the
 soul with the horrors of anticipated punish-
 ment; and the strength of sin is the law,
 for it is the law that gives to conscience
 light and feeling, and makes sin itself appear
 more sinful. But by the milder spirit of that
 gospel, which speaks peace to the broken
 heart,

heart, the rigour of the law is softened—the remission of sins is promised to the penitent—and the power of sin, which is also the power of death, is humbled and subdued through the influence of those principles, which win the heart to the love of God and goodness. Thus death is disarmed of those fatal weapons, on which alone he could rely for lasting trophies; and thus he is presented to the christian an enemy indeed—but an enemy comparatively inoffensive, over whom, through Jesus Christ, he may obtain a full and final conquest. Well then may we unite our voices with that of the apostle in his triumphant song, “O! death, where is thy sting? O! grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through Jesus Christ.”

What I propose in addressing you from these words is to point out the ground of peculiar thankfulness to God, which both the common and enlightened christian has above all other men in anticipating the approach, and conquering the fear of death.

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To take from this anticipation the horror with which it is naturally accompanied, and to render the thinking mind tranquil in the prospect of dissolution, two things appear to be absolutely necessary ; first, that we should possess the assurance of immortality, to relieve the imagination from that dread of falling back into nothing, which is of all sentiments the most melancholy, and the most revolting to the heart ; and, secondly, that with this assurance of life, we should be assured also of mercy to forgive our sins, and to inspire us with confidence towards God, that we may thus be delivered from the fear of punishment, which is natural to a frail and guilty creature. Let us consider the advantage of the common christian on these points.

There is, among the people of all countries and all religions, a belief of immortality, arising from the natural desire of living, and strengthened by uniform tradition, which has certainly some influence upon practice, and some effect in fortifying the soul against the terrors of death. But even amongst the most civilized nations, which have not enjoyed the light of revelation,

lation, the objects of this belief were indistinct, and ill defined, and the belief itself was connected with many absurdities, which must have greatly weakened its power over a mind of any reflexion. The same remark holds good with respect to the placability of the Divine nature, which was believed indeed, but believed in such a way, as led to every kind of superstition, and in many cases to moral enormities of the most shocking kind. Whatever notions the people entertained upon these two essential points were confused, and therefore inefficacious. They were derived not from reason; for to this they were in general utterly repugnant; but from the fictions of fancy, and the traditions of the country, which were as various and contradictory, as accident or folly could make them. There was no consistent scheme of doctrine, no rational views of the Divine government, no means of enlightening faith, and impressing the objects of it upon the mind, so as to render it a source of comfort and improvement.

In a word, it may be said of the people, in such circumstances, that they were, to all practical purposes, without God and without

without hope. How great is the superiority even of the common christian in this respect. To him the doctrines in question, which are indeed the leading and essential doctrines of the gospel, are revealed so clearly, that he who runs may read ;—revealed in a way that is admirably adapted to common capacities, and most soothing to the human heart. There are many circumstances both in the revelation itself, and in the mode of making it, which cannot fail to impress a considerate mind. It is said to come from God through the mediation of his Son. It gives the most rational and the most soothing views of his nature and government. Its Author discovers the most amiable condescension in instructing the ignorant by lessons of wisdom, and encouraging the timid, by assuring them that he was appointed the messenger and representative of God to declare the remission of sins, and bring life and immortality to light. He is said to have proved the authenticity of this high commission by signs and mighty deeds, which no man could have done unless God had been with him ; and particularly to have submitted to a volun-

tary death, with the express view of verifying his previous declarations; for the express purpose of shewing, that he had power from God to lay down his life, and take it up again, and thus proving that his doctrine was not his own, but his that sent him.

I am not enquiring at present whether these are facts or fictions. I only mean to observe, that christianity, as a system of religion upon record in the New Testament, teaching with authority the two great doctrines, that are so necessary to the peace of the soul—teaching them in this soothing manner—with many circumstances calculated to impress and fortify the hearts of common men, has a manifest and striking superiority over every thing that has appeared under the form of religion in our world. Hence it must produce a salutary influence, especially in dispelling the terrors of death from those minds, which cordially embrace it as the truth of God. If it is firmly believed, that God has in very deed declared by a mediator, acting upon his authority, that he will forgive the penitent, and grant eternal life to as many as shall seek it by a patient continuance in well doing---

doing--if this is firmly believed as truth, and impressed upon the heart by meditation, it is from the nature of man impossible, but that such a faith must greatly allay the apprehensions of a tender conscience, and lessen the fear of a future judgment, which conscience would otherwise aggravate and embitter. The natural desire of living, which is strongest in the best minds, is thus fully gratified;--the misgivings, which would mingle with it, are checked by the declarations of heaven, and the assurance of reigning and rejoicing for ever with Christ and good men in the presence of God, deprives our last enemy of every weapon that is truly formidable. It takes from death his sting, and from the grave his victory.

But for the reality of this salutary effect of Christian faith we are not left to reasoning merely. It is attested by uniform experience and observation. It has been felt, acknowledged, gloried in by good men in every age of christianity. The hope of immortality confirmed and enlivened by the explicit and authoritative promises of the gospel, and accompanied with a virtuous
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and godly life, produces, I believe in every case, a courage which the same persons would not otherwise have possessed, and in numberless instances, a triumphant superiority, which philosophy could not insure to the wisest men of Greece and Rome. It gives steadiness even to minds that are naturally feeble and timid. It enables such minds to meet death, not indeed with that maddening courage, which the pomp and circumstances of war inspire; ---nor with that stupid apathy, which instead of being, as some seem to think it, the triumph of reason, is, in my mind, disgraceful to a reasonable being; but with that collected firmness, that sober and manly rejoicing of hope, which arises from a perfect confidence in the mercy of God, through Christ, and the full assurance of everlasting glory.

Such are the happy effects, which we know the gospel to have produced, and which it daily does produce, upon those individuals among the people, who firmly believe its doctrines, and conscientiously obey its precepts. It is indeed unhappily true, that the education of the lower orders, even in christian countries, does not permit them to

to enquire minutely into the evidences of their faith, or to disencumber it for themselves, from that mixture of human corruption, which has been incorporated by established creeds, with the simple doctrines of the teacher of Nazareth. But even in this respect, they have an unspeakable advantage over the same description of men under any other system. They have a standing record, from the perusal of which they may not only discover the genuine doctrines of inspiration, as far as the knowledge of them is essential to practice, but may obtain besides such general views at least of the testimony upon which it rests, as are well adapted to strike their minds, and to produce a rational conviction. They have moreover the unspeakable benefit of a standing ministry to explain this record; to give them right conceptions of its scope and tendency, and to impress its practical truths upon their minds, so as to insure a practical influence. And this institution, though in many respects so much perverted from its proper end, and in every respect perhaps so imperfectly conducted, as not to produce all the good which might have been expected, and which

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it may produce under better management, has yet done much, very much indeed, for the promotion both of knowledge and comfort.—It has given even to common christians juster views of God, and a more decided victory over the dread of dissolution, than ever was given or possessed by the sages of antiquity; inasmuch that it may be truly said, the least in the kingdom of heaven is greater in this respect, than the greatest out of it.

I am well aware, that the advocates of infidelity labour hard to establish the opinion, that this triumph over death, especially when accompanied with any animated expressions of confidence and rejoicing, is found only among the ill-informed or the enthusiastic, seldom, if ever, among the sober and inquisitive. But though this opinion may pass among the ignorant part of their admirers, it cannot be imposed on any man, who reads or thinks impartially for himself. For to such a man it must be known, that numbers, in every age of the christian church, as well as our apostle and his fellow labourers, numbers who proved themselves by their whole conduct to be men of the soundest

foundest understanding and coolest investigation, have discovered, both in the distant contemplation and immediate approach of death, a lively and sublime assurance. At the same time it cannot, and need not be denied, that those studies and speculations, in which the reasoning power is chiefly exercised, do tend, in many cases, to take something from the ardor of feeling, and by consequence reduce to a lower tone, those emotions of hope and joy, of which persons of warmer imagination and stronger passions are more susceptible. But surely neither the strength nor the value of faith ought to be estimated merely by constitutional or accidental sensibility. The calm devotion, the composed tranquillity, the rational, but steady hope of a sober and collected mind, are perhaps more dignified, certainly not less beautiful and pleasing, than the raptures of a more animated and exulting faith. Each is good in its kind, when connected with just views, and founded upon just grounds; and nothing but ignorance or bigotry will undervalue either.

But it may be said, if nothing but a cool and sober triumph over the fear of death is
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required,

required, that may be attained without the aid of revelation, and has been obtained by the wise and good in all ages, and under all forms of religion. We are not disposed to deny this. There is a native firmness of mind, aided by the dread of being accounted weak and cowardly, which enables some men, in all variety of circumstances, to die without discovering fear to others, perhaps without feeling it strongly themselves. It is not so much in the mere act of dying, as in the previous thoughts and apprehensions of a reflecting mind, in anticipating death, that the advantage of faith is conspicuous. We have seen this advantage in the case of common christians, whose belief must be founded on authority more than on enquiry.

But it may be said, wherein lies the superiority of an enlightened christian over an enlightened heathen, since both must ultimately found their faith upon the investigations of reason and the strength of evidence? It is not intended, in answer to this question, to undervalue those moral probabilities, arising from the nature of man, and the perfections of God, in favour of a future state, which occurred to the wise men of antiquity,

antiquity, and which certainly had some influence in cheering their hearts and supporting their courage in the prospect of death. But when we have given these as much weight as their warmest advocates can wish, and more, than in the estimation of some, they seem to deserve, still it will be admitted that they are weak and defective. They are far, very far indeed, from being sufficiently conclusive, to ensure that conviction of the heart, that undoubting, animated confidence, which on such a point is so important and desirable.

This fully appears even from the writings of those eminent men, who argued and acted best on the principles of natural religion.— It appears from that half assent, that hesitation of belief, which was the highest attainment to which they could rise upon this most interesting of all doctrines. The great men of antiquity had not the folly, if it deserve so soft a name, which some, who would be thought to pay them honour, attribute to them, and in which themselves pretend to glory ; the despicable folly of affecting indifference upon a point, which excites, and deservedly excites, the anxiety of every feeling heart.

heart. On the contrary, we find them giving as much faith as they could to their own conclusions, discovering a lively concern and desire that these conclusions might prove true, lamenting that their evidence was so defective, and their convictions so feeble, and ardently wishing for that light which we enjoy, to bring ease to their doubts, and confirmation to their reasonings; to give distinctness to their views, and steadiness to their hopes. Away then with that indifference on this subject, which some men honour with the name of philosophy. To be indifferent whether at death we shall perish finally, or rise to share an everlasting existence with all the wise and good, is the indifference of idiotism—an apathy utterly repugnant to nature and to all its best affections.

Now the superiority of the *christian* lies in this, that his religion pretends to give that very satisfaction which the wise heathens wanted, which the human heart requires, but which mere reasoning never did and never will give---the satisfaction arising from a Divine revelation, expressly made for the purpose of inspiring confidence towards
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God, and declaring the certainty of a future life. The truth of this revelation rests upon the testimony of upright, disinterested witnesses to the plain facts of the evangelic history. If this proof is admitted, then doubt is at an end;---the probabilities of reason give place to the assurance of faith, and the assent of the heart is commanded, as well as that of the understanding.

It is not the time to enquire how far the evidence which supports these facts is or is not decisive. It has been deemed decisive by some of the first judges of evidence that ever appeared in the world---by Bacon, the wonder of his own age and of posterity, for sagacity, and research; by Hale, the glory of the English laws; by Locke, who uncovered the mysteries of the human mind itself, and traced its various windings to their source; by Lyttleton and West, unwilling converts to the power of truth; by Newton, the pride of all philosophy, who after spanning out the heavens, and fixing the laws of nature by the strength of demonstration, did not disdain, nay gloried to employ his wondrous powers, in bearing a disinterested,
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firm testimony to the truth of that revelation, from which he derived comfort amidst the uncertainties of human reasoning, and on which he rested his hopes for an eternal world.

Let it be remembered too, that these great men were not priests hired and bound to defend the religion of the state; nor politicians, who have one faith for the senate-house and another for the parlour. No, they were the unbidden, unpensioned advocates of what they accounted most important truth; some of whom, whilst they defended christianity itself, were objects of suspicion, or even of reproach, for the freedom with which they thought about particular doctrines, which they found only in established creeds, and formularies, not in the New Testament.

It is not meant by referring to the opinion of these great men, to inculcate an undue deference for any human authority, however respectable. But surely it is fair to state their opinion, as a presumption, and I think it no light presumption neither, that in an evidence, which could force conviction upon minds thus inquisitive, thus disinterested

rested, thus competent to judge, there must be some weight at least; some little semblance of probability, sufficient, one would think, to protect the christian against the silly sneers and impotent reproaches of the witlings of infidelity.

It is not our present purpose to state or to defend this evidence. We only mean to urge, what I think it is impossible to deny, that if in weighing it there is found but a single grain of addition to the probabilities of reason on the great points in question, that grain must and ought to be stated to the advantage of christianity. But if the preponderance is not trivial, but great and decided, so as to bring a clear and full conviction to the mind, then is his superiority manifest and glorious. The advocate of natural religion has only a few moral presumptions, to which no one ever yet did or ever will attach any great degree of confidence; which leave the minds even of those who are disposed to acknowledge their force, in a wavering, uneasy, and perplexing state. The christian has these in common with him; but he has moreover that, which the other has not, which alone can satisfy the understanding

understanding and cheer the heart, the declaration of God himself, proved to be such by an evidence, which to his mind carries an undoubting conviction. If he believe the facts of the evangelic history, he cannot disbelieve the doctrines and promises, which they are brought to support—and he must believe, of course, the highest and most essential of them all, the doctrine of a resurrection from the dead.

Now will any one say, that in this view of the matter an enlightened disciple of Jesus, given to reflection and possessing sensibility, has no advantage over an enlightened heathen, of the same description, in contemplating, anticipating, and meeting his last enemy? Disputes may be held about the nature or degree of the evidence, about the nature or degree of the reliance which we ought to place upon it; but the moment that its force is actually felt, so as to bring a practical persuasion to the heart, that moment the superiority of the christian is determined.

For to say that faith on this great point is not preferable to scepticism—or that he who believes firmly has no advantage over him, who either believes not at all, or remains

remains in a state of hesitation and perplexity, would argue a love of singularity—a pitch of vanity beyond the common attainment even of that philosophy, which delights in running counter to the common sense, and in blasting the fairest prospects, of mankind.

The doctrines of this philosophy, which despises equally the probabilities of reason and the truths of revelation, are indeed beyond description dreadful. They bring death to the soul here, by threatening it with death hereafter. They extinguish all the rising energies of the mind, and all the tenderest sympathies of the heart. If I can believe these doctrines, then must I believe, that the first and strongest of all desires, the desire of living, has been given only that the thought of its final disappointment may destroy the relish of its present gratification. Then must I believe, that the human soul, which, in this state, can but just expand its germ, and put forth its blossoms, shall never realize its flattering promises of a harvest to come. Then must I believe, that all the best affections of nature obtain a sweet, but temporary and pre-

tarious indulgence, in the intercourses of friendship, and the endearments of domestic life, only that the idea of everlasting separation may come home upon the soul in more tremendous horror. What is there—in the name of wisdom what is there in the short and interrupted enjoyments of humanity, that could compensate for the anxiety and pain, which such ideas must occasion to the thoughtful, especially in those hours of sorrow, when all other consolations are unavailing, if not aided by the consolations of religion? For myself, I had rather dream—if it were nothing but dreaming—I had rather dream a thousand and a thousand times the dream of immortality, than wake once to the reality, supposing it to be one, which would draw a terrific gloom over all those prospects, that mitigate the evils and enhance the joys of man. But a reality it cannot be, if there is a just and merciful God, who rules the universe, and has given to us the word of life.

Infidel, cease! tread not with daring step and cruel purpose, that hallowed ground, which upholds, and upholds well whatever wisdom or affection values most. Respect,

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at least, the sensibilities of a wounded spirit, and leave to the mourner in Zion, O! leave him that faith, which alone can reconcile him to the death of others, which alone can fortify his courage in the prospect of his own, which alone can fill his heart with peace and joy in believing.

But why bespeak the forbearance of infidelity, when we may securely defy its most inveterate enmity? We are covered with the armour of God—we wield the weapons of everlasting truth. We stand upon that rock, against which the gates of hell shall not prevail. We know in whom we have believed, and that he is able to keep the good thing, which we commit to him, till the fair dawning of that morn, which shall give us back all that has been excellent in wisdom and in virtue; all that has been pleasing to the eye of fancy, or dear to the heart of affection.

Yes, ye venerable worthies! who have enlightened and improved the world, it was with this prospect before you, that ye consumed the midnight oil in laborious studies—that ye exhausted the energies of your minds, and the strength of your
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bodies,

bodies, in illustrating important truths, and communicating useful knowledge. Ye too, who have suffered persecution for the sake of righteousness, who have nobly thought, and bravely died in the defence of truth—yes, ye fanned your holy ambition, ye nerved your high and generous resolves, by the desire and hope of that divine approbation, which will crown your labours with eternal triumph. Ye shall not lose your expectation. We shall see you owned and proclaimed, in the midst of an assembled universe, by him who was himself a voluntary victim to his love of truth and human happiness. We shall see you receive the crown of righteousness from his hands, whose doctrines inspired you with high purposes; whose spirit guided you in the execution of them; whose example taught you to labour and suffer for God and eternity.

And ye, whose silent virtues have adorned christianity in the more humble walks of private life; whose gentle spirits and kind attentions have smoothed the brow of care, and sweetened the cup of enjoyment, and cheered the circle of domestic relations, ye shall not be forgotten by him, who answered

so well the prophet's description ; who fed his flock like a shepherd ; who gathered the lambs with his arm, and carried them in his bosom, and gently led those that were with young. He who was meek and lowly in heart—who delighted in encouraging the timid, and confirming the doubtful—will bring you safely to the peaceful mansions of his Father's house, and restore to your sight, to your everlasting society, those objects, without which heaven itself would be but half a heaven to the heart of sensibility.

With such a Saviour and Friend, who has thus destroyed the power of sin by declaring the mercy of God to the penitent, and thus secured us a victory over death by the assurance of immortality, can we yet give way to melancholy or despondence in reflecting on our latter end? Can we be greatly intimidated at the approach of an enemy, who is stripped of all his deadly weapons? Or can we suffer ourselves, entertaining as we do these glorious views of a future and everlasting union, to sorrow as others who have no hope? Shall we not rather

rather join the apostle's triumph—"O! death, where is thy sting? O! grave, where is thy victory?" Thanks be to God, who giveth us the victory through Jesus Christ our Lord.

Let me express my confidence, that the superiority of christian faith, which we have been endeavouring to establish, is experimentally felt by those, who have listened to this discourse. The loss of a husband, of a father, of a pastor, will naturally draw tears of sorrow from the eye of affection, and raise the sigh of regret in the bosom of friendship or of gratitude. But if we believe the precious promises of the gospel; if we are persuaded, that the man who has laboured in the cause of truth, and lived in the practice of virtue, is gone before us to receive his reward, the conviction surely will soften the pang of grief, and bind up the broken heart. The loss may be great, but it is not without a remedy. The separation may be bitter, but it cannot be lasting. For the day of our redemption too is drawing near, when we also shall rest with our fathers, till this "mortal put on
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immortality ;” and then our meeting with all that we have loved will be joyful and glorious.

To the consolations of christianity there is added, in the case which has occasioned these remarks, the pleasing reflection, that a life respectable and useful has been succeeded by a death comparatively easy—without any lasting illness, or any lingering pain, or any great declension of intellect. It is such a death as every good man would desire, if he could have his wish ; such a death as your late worthy pastor and friend desired himself, because, as he said, he placed no dependence on the repentance of a death-bed ; but was persuaded that the preparation, which is effectual, must be habitual. Sensible that his end was approaching, he expressed the steadiness of his faith—his satisfaction in the prayers of a son, and his thankfulness for the cares and attentions of an affectionate wife—and at last expired, without a struggle, and almost without a groan.

It were desirable that every one of us should die thus. But we must leave that to him, in whose hands are the issues both of
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life and death, and who doth all things wisely and well. Let our great anxiety be, that we may die the death of the righteous, and that our last end may be peace.

Of the life of your late excellent minister I can give you, from this place, but a very short and imperfect sketch:

—Dr. Joseph Towers was born in the parish of St. George and Borough of Southwark, on the 11th day of April, 1737. His advantages of early education were extremely confined; for it appears by his own memorandums, that he went to live with Mr. Samuel Goadby, a stationer in the city of London, when not twelve years of age, and in a short time after was put apprentice to Mr. Robert Goadby, of Sherborne. His literary attainments, therefore, were altogether the fruits of his own labour, without the benefit of previous instruction: a circumstance truly honourable to his character, because it plainly proves that he possessed a thirst of knowledge, a diligence of application, and a perseverance in overcoming the difficulties of learning by personal labour, which has seldom been surpassed.

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There is among too many, who have received, what is termed a regular education, a literary pride, which looks down with unbecoming contempt upon that knowledge, however useful and respectable, that bears not the stamp of some public seminary. But are the philosophical discoveries of a Franklin, or a Priestley, less creditable to themselves or less valuable to society—or is the Muse of Rogers or of Roscoe less charming to the reader of taste, because these men did not acquire their learning or improve their genius within the walls of a college.

Dr. Franklin, as well as Dr. Towers, was originally an apprentice to a printer, and it was probably in this situation, in which literature was continually passing through their hands, that curiosity was whetted and that thirst of knowledge increased and indulged, which enabled them in the pursuit of it, to surmount all the disadvantages of a narrow education. At what period Dr. Towers found leisure and means to devote himself regularly to this pursuit, I am not able to state. But it appears from a memorandum of his own, that as early as 1761,

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when he was only twenty-four years of age, he was well enough known as a scholar, to correspond with the great Lord Lyttleton; and two years afterwards he published a very sensible and well-written view of the genuine doctrines of christianity, in opposition to the principal tenets of Calvinism, in which he had been early instructed, but which, upon examination, he saw reason to renounce. This review brought him into notice among the dissenters of the presbyterian denomination, and his intimacy with the learned and excellent Dr. Fleming, who was his wife's relation, was probably of much use in directing and assisting his studies for the christian ministry, to which he now aspired.

But these were not the only studies with which he was occupied. He possessed from early youth a strong and ardent love of freedom. He was convinced that civil and religious liberty are intimately connected; that they must stand or fall together, and that he who defends the one is directly serving the cause of the other. He therefore seems, at an early period, to have turned his thoughts to the study of English history

history and the English constitution. We find him in 1766 a reader at the British Museum, examining papers, and acquiring that kind of knowledge, which enabled him afterwards to detect the errors and misrepresentations of Hume, Dalrymple, and Tucker, and to vindicate freedom and its friends, against the open attacks or undermining insinuations of these popular writers. His observations upon these authors, and his tract upon the Right of Juries, discover a very extensive knowledge of the history and ancient law of England, and procured the Doctor a very deserved reputation and esteem, among many of the first political characters of this country, who associated with him upon terms of equality; for on no other would he associate with them.

Among such characters he was chosen a member of the Constitutional Society, in which, among many others of the first rank and talents in the country, he had as fellow members, the Dukes of Norfolk and Richmond, the Earls of Effingham and Derby, Drs. Price, Jebb, and Kippis, Mr. Sheridan, Mr. H. Tooke,—and that exalted charac-

ter, whose memory as a scholar, as a man of virtue, and a lover of freedom, will live and be revered, when rank and titles are lost in forgetfulness—I need hardly name Sir William Jones. The principle of this society was, to diffuse more widely among the people the knowledge of their rights and duties, as members of the community ; a principle which Dr. Towers never deserted, because he had a full conviction, founded upon the history of man, that the ignorance of the people ever has been, and ever must be, the mother both of superstition and of despotism. As a member of this society, he was examined a few years ago before the Privy Council. He behaved on the occasion with the firmness of conscious rectitude, and I believe did not suffer, on that account, in the private estimation of those who examined him.

It was in the year 1774 that he began his labours, as a christian teacher, and was chosen pastor of a dissenting congregation at Highgate. There he continued to discharge the duties of the ministry till 1778, when he removed in the same capacity to this place,

place. In this year he published his observations on Hume's History, and as a testimony of approbation to this tract, he received, altogether unsolicited on his part, the degree of Doctor of Laws from the University of Edinburgh, which is dated in 1779.

He was employed several years previous to this on his British Biography, of which he published seven volumes in succession, and which led to an engagement, in connexion with his most excellent and learned friend Dr. Kippis, in the new edition of the *Biographia Britannica*. To the volumes which have been published of that great work, he contributed largely, having written, for his own share, near sixty lives. As an English Biographer indeed he holds a distinguished rank, and his reading in that line, whilst it gave him an extensive knowledge of the learning, and learned men of this country, rendered his conversation pleasant and instructive, from the fund of literary anecdote with which it furnished him.

Of his public labours in this pulpit I need say little to those, who have profited by them. His discourses were plain, rational,

tional, and practical ; and if there was not in them those coruscations of genius, that boldness of eloquence, which have distinguished some preachers, there was always a vein of solid sense and manly piety, to inform the judgment, and recommend the practice of virtue. These labours he finished here but the sabbath before last. He concluded his pilgrimage on earth on Monday evening the 20th of last month, and is now gone to receive from God, through Jesus Christ, the reward of a good and useful life.

His general character has been so ably drawn, in the hearing of several of you, in another place, that I can say nothing, which will add to the impression. Therefore, all that I aim at in this respect, is merely to evince my regard to the memory of an honest man ; a title to regard superior in wisdom's eye, to any that kings can bestow, or that even genius can merit, if not accompanied by virtue. If ever man deserved this title it was Dr. Towers. His integrity was indeed inflexible. It rose above all considerations of worldly advantage ; nor could any interest whatever detach him from
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what he deemed the interest of truth and virtue.

He had associated much, in his day, both with men of rank and men of wealth. And those who were acquainted with him well know, that he never courted the one, and never flattered the other. For though his circumstances were far from being easy, his mind was always independent; and though by a kind of management, which is too common both among preachers and authors, he might certainly have turned his talents to a more lucrative, not indeed a better account, he disdained to submit to such a prostitution; disdained to purchase money at the expence of principle, or of any compliance that might have lessened him in his own estimation. This rigid adherence to rectitude was so well known among his acquaintance, that a man of first-rate wit and penetration once observed in a humorous way, but with a perfect conviction of the truth on which the humour was founded, "that if Dr. Towers were as tall and as thick as he was honest, he would stand behind him in a battle."

This integrity and consistency of character
entered

entered into all his opinions and all his plans, both in public and private life. If he was a warm and strenuous supporter of liberty, it was not for the sake of a name. It was because he considered it as that, which alone confers dignity both upon individuals and nations. But it was not every thing that is called liberty, which he regarded. It was a liberty rational and well regulated, founded upon justice, directed by wisdom, and leading to the peace and happiness of society. And his love of this kind of liberty was not more ardent, than his hatred and reproaches were bitter, against all those in every country, who, under the pretence of promoting freedom, are guilty of injustice and oppression, and thus do, what in them lies, to render the very name of freedom odious to unthinking and indiscriminating minds. His object was not the cause of any party or of any country, unless where the interest of that party, or of that country, was consistent with, and tended to promote the general interest of truth and humanity.

Nor were his active exertions confined only to public affairs. He was always ready to

to co-operate in any scheme of useful charity or private benevolence. He had a considerable share and connexion, with Dr. Hawes and other good men, in the original institution of the society, which truly deserves the name that it assumes ; which has delivered, and continues to deliver many from the very fangs of death. In private he was generous, even beyond the line of prudence ; and regardless of money perhaps to an excess.

The extent of his publications shews, that his life, for the space of thirty years and upwards, must have been a life of assiduous study and laborious exertion ; and even those who differ from him most in religious or political sentiments, will readily admit, if they are acquainted with his private character, that whatever he wrote or did, during that period, he wrote and did from the most upright motives ; and that he sent nothing into the world which is not favourable to religion and virtue. If it might not seem indelicate to conclude this sketch of the life of another, by mingling with it any thing that regards myself, I should say, that during a connexion of twelve years
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with Dr. Towers, as afternoon's preacher in this society, I believe there has not arisen between us a single spark of jealousy, or a single moment of misunderstanding.

What remains but to say, that the death of the wise and virtuous is an admonition to us to be ready also; an incitement to the timely acquisition of wisdom and virtue. It is only by this acquisition that we become followers of those, who through faith and patience inherit the promises; and that after enjoying with them the pleasures of piety and the satisfaction of conscious rectitude here, we can share with them the honours of immortality hereafter. Acting upon those principles, and those hopes which cheered them under the prospect of dissolution, we also shall be able to say, " thanks be to God, who giveth us the victory through our Lord Jesus Christ. Be ye therefore steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know, that your labour shall not be in vain in the Lord."

A FUNERAL

A
FUNERAL ORATION,

PRONOUNCED AT
THE INTERMENT

OF THE
REV. JOSEPH TOWERS, LL.D.

IN
BUNHILL-FIELDS,

On Monday, May 27th, 1799.

BY THOMAS JERVIS.

FUNERAL ORATION

PREPARED AT

THE INTERMENT

OF THE

MR. JOSEPH TORRES, M.D.

AND

BY THOMAS J. LEWIS

A FUNERAL ORATION.

WHEN we enter this sacred repository of the dead, crowded with the sad monuments of human mutability and frailty, our hearts are filled with sensations which cannot be described. Here we see recorded the fate of multitudes who were once busy on the stage of life, but are now slumbering in their dusty beds: and, while we read the mournful lesson of mortality, we are ready to exclaim, "This is the end of all men, and the living" must "lay it to heart!" While we pensively walk in this place of silence and of death, we cannot advance a step without reflecting with ourselves, that all flesh is grass; as liable to wither as the tender blade which is crushed beneath our feet, or trembles at the blast of the passing wind. We cannot cast a transient look around us, without perceiving some beloved name engraved on those sepulchral registers of death, at the sight of which our hearts thrill with an involuntary pang of anguish and regret; while we tread lightly on the turf where, perhaps, the
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valued reliques of some friend, some relation,, are peacefully interred.

Under the impression of such a scene as is now before our eyes, how deplorable must be the state of that man's mind, who does not cherish the hope of a better life beyond the darkness of the tomb! Bewildered in perplexity and sorrow, he can ill sustain the troubles which harass and oppress his mind. Those who were once the objects of his regard, are put far from him: they are removed from his sight, and he has no hope of ever beholding them again. To him, they are for ever lost, enveloped in impenetrable darkness, ingulphed in a fathomless abyfs.

But the doctrine of Jesus opens to the view a brighter and a happier prospect. His disciples are the children of hope. His discoveries have dispelled the thick cloud of uncertainty which hung upon this interesting subject, and have thrown the clearest light upon the future destination of human beings. The great doctrine of the resurrection of the dead, which is revealed in the New Testament, is confirmed by the resurrection of Jesus, which may
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be considered as an example, an anticipation, and a pledge, of that of his followers. "For Christ is risen from the dead, and become the first fruits of them that slept." The persuasion of this important truth affords to the virtuous the most solid support in every scene of duty and of suffering, the most efficacious remedy under the severest troubles of life, and the most powerful antidote against the fear of dying. And thus it enables the christian to triumph over the most cruel tyranny, and the most irksome bondage, the tyranny of death, and the bondage of the grave. It points out to us more splendid scenes of felicity and bliss. It leads our minds to the contemplation of that happy æra, when the righteous shall be restored to new life; when the virtuous and truly wise shall recognize each other, and "friends meet friends" with mutual extacy and joy; when those who were once employed in promoting the knowledge, the virtue, and the happiness of their species, shall be crowned with the reward of their benevolence; and the merciful shall obtain mercy; and those who now mourn shall be comforted; and those who
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are passing through this land of shadows, and this vale of death, shall emerge in the regions of uncreated light.

As the great Arbiter of life hath, in his infinite wisdom, thought fit to deliver our departed friend into the hand of death, we now solemnly commit his body to the ground, in the firm belief of a general resurrection, and a future life. We believe that he shall rise again at the last day. We believe that these graves shall give up their numerous inhabitants which now lie entombed in deep oblivion. The dead which here surround us will burst their awful barrier; and those who are sleeping in the dust shall awake with wonder and surprize from the long silence of the grave; "and the dead in Christ shall rise first."

While we stand at the mouth of this opening sepulchre, and look down into the chambers of death, let us consider, that ere long we also shall be enclosed in the dark and narrow house; that ere long our weeping friends may be summoned to perform these sad and mournful offices for us. While we are consigning to the tomb the venerable remains of the deceased, and mingling our

tears and our regrets for the loss which his friends, and the public, have sustained; let us raise our views beyond these dark abodes of sorrow, to that blissful state, where "mortality is swallowed up of life." Let us cherish the animating hope, that we shall hereafter meet those eminent examples of social virtue and benevolence who have, in every period of time, done honour to human nature, and now "inherit the promises."

In the mean time, I trust, it will not be deemed unfuitable to this place or occasion, if, for a moment, we call to mind those talents and those virtues which were known and acknowledged by all to whom I now address myself. No one, who is at all acquainted with the state of letters in this country, can be ignorant, that Dr. Towers had, in an eminent degree, distinguished himself as a writer; as many valuable tracts, and larger works, published by him in several departments of literature, abundantly testify. His various and numerous writings had gained him no inconsiderable share of reputation with the public; and had introduced him to the esteem and

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acquaintance of several persons of the first order of talents, or of the highest consideration in this country in point of rank and erudition. And it is no slender tribute of praise to his memory, to add, that he never wrote but in the cause of virtue or science, never exercised his pen but as the advocate of liberty, and the friend of human kind.

Biography might, perhaps, be considered as his peculiar province, his favourite pursuit. This object he prosecuted with increasing ardour, and with no common degree of ability, success, and advantage. And I shall be warranted in this assertion, when it is considered, that he bore a distinguished part in the conduct of a work of great national utility and importance, in which he engaged as the friend and coadjutor of the learned, the liberal, and the enlightened Dr. Kippis. It deserves here to be mentioned, because it is a circumstance which reflects honour on the talents, and the industry of Dr. Towers, that, by the native force and vigour of his mind, and the activity of his intellectual powers, as well as by the habits of persevering application and indefatigable

fatigable diligence, and a course of various and extensive reading, he rose superior to many difficulties, and subdued many disadvantages under which he had laboured in the early period of his life. Captivated with the love of letters, devoted to study, and superior to all the suggestions of interest and avarice, he pursued knowledge with the avidity with which many engage in the acquisition of wealth. In his estimation, the price of knowledge was far above rubies, and he sought for instruction more ardently than for choice gold : For this, he rose up early, and late took rest, and eat the bread of care.

Those who well knew Dr. Towers, can bear a chearful and an honourable testimony to his merit, as a man whose mind was not jaundiced by the gall of envy or cankered malevolence; was not warped or contaminated by those little jealousies, which render men slow to acknowledge merit wherever it be found, to bestow the niggard, reluctant, compulsory tribute of praise wherever it be due. He gave no countenance to a spirit of mean and illiberal competition, to those petty and disgraceful rivalships in literature, which

are the spawn of base and dishonest passions, which exhibit an humiliating picture of human infirmity; an infirmity, indeed, incident to men of all professions and descriptions, and too often the reproach of men of letters, dishonouring the temple of science, and blasting the laurels of an hard-earned fame. He wished to clear away the narrow fences, the little inclosures, of a literary aristocracy; and to establish the commonwealth of letters upon the most liberal, enlarged, and comprehensive principles. He was possessed of that true candour and ingenuousness of temper, which would, by every possible means, encourage the exertion of talents, the advancement of learning, and the progress of philosophy; which would give to industry and genius their full scope; lay wide open to all, the spacious field of honest emulation; and keep the course free to those competitors who engage in the generous race of glory, and, with a manly ardour, contend for the prize of honour and renown.

It may here be observed, that a native openness and simplicity, an honest independence, an inviolable and inflexible integrity, were the

the prominent features, the legible characters of his mind. And nothing, in his experience of the world, moved his indignation more than dissimulation and duplicity of heart, or an unmanly dereliction of principle. He was a man, undesigning himself, and therefore unsuspicious of other men. He had a sacred reverence for truth; and, incapable of a base action, he departed not from the line of rectitude and honour. He could not court an empty popularity and applause by degrading compliances, or by a mean and selfish accommodation to the prejudices of ignorance and folly. He disdained to compromise principles which he had adopted upon the fullest conviction, or to sacrifice his conscience at the gilded shrine of riches or of greatness. In maintaining those principles which he considered as closely connected with the liberties and the happiness of mankind, he manifested an undaunted firmness and magnanimity, which wealth could not corrupt, which power could not intimidate, which terror could not shake. Yet could he not basely stoop to treacherous and dishonourable means of disseminating his own principles; hav-

ing never arrived at that degree of refinement in political sophistry and worldly wisdom, which inculcates the depraved and corrupt doctrine, that the end will justify the means, teaching to do evil that good may come. In short, it may be truly said, that he maintained that uniform consistency of conduct, which entitled him to the appellation of "an honest man!" than which there is not within the compass of human qualification or attainment a character of more true dignity and honour, and which has been justly styled "the noblest work" of the Creator.

As a philanthropist, his heart was not narrowed by partial and selfish considerations. His benevolence was not confined to persons of any particular party or persuasion, of any specific colour or complexion, of any region or country of the globe. As a citizen of the world, it was his most ardent wish to see the blessings of freedom and civilization universally diffused. As a christian, there was nothing he so feelingly deplored, as the effects of that fearful policy, that desolating ambition, which in all the civilized countries of Europe have
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organized a system of slaughter and destruction, have given, as it were, a sanction to the wanton waste of human blood, and doomed the wretched race of man to the sweeping calamities of war. He was a true patriot, a steady advocate for the wise and just administration of the laws, and a real friend to the pure principles of genuine and rational liberty; at the same time that he was a determined enemy to those corruptions and abuses which, in the lapse of years, gradually insinuate themselves, and corrode, and undermine the best-constituted governments. If he had any prejudice, it was, if I may be allowed the expression, a generous prejudice on the side of virtue. If his mind were ever heated by enthusiasm, it was a noble fervor, an ardent enthusiasm in the cause of freedom. This was the object of his idolatry. This was the divinity upon whose altar he daily offered up, with undissembled devotion, the warm incense of the heart. No private or personal considerations ever interfered with his exertions in that which he deemed to be the most glorious cause which can interest a truly philanthropic mind. In asserting this cause, it may be added, that he

he was ready to sacrifice all worldly views of emolument or fame: nay, in this cause, is it too much to say, that peradventure he would have dared even to die?

As a theologian and a preacher, those who now hear me are not to be informed, with what simplicity and sincerity, with what energy and zeal he inculcated the truths of christianity, according to the most liberal and enlightened views of that system, so sublime in its nature, so beautiful in its structure, and so interesting to the condition of man, to all his sentiments, to all his feelings, and to all his hopes.

In the religious society who do themselves honour by the just tribute of respect which they are this day paying to his memory, he faithfully discharged the sacred functions of his pastoral office, for several years past, in connection with an able and worthy colleague, who was united with him by the ties of friendship as well as of duty. And, for several preceding years, he was connected in the same office, and by the same ties, with the virtuous and venerable Dr. Price—one of the first and best of men—whose
name

name will long be honoured and revered as the disinterested friend of freedom and humanity; and to whom he will, at length, be re-united in that world, where all the titles of earthly honour and distinction shall cease; where war, and enmity, and discord, shall be no more; where peace, and truth, and liberty, and righteousness, shall reign in eternal triumph, and with undiminished purity and lustre.

The loss of worthy, useful, and estimable persons, is an event, which, while it awakens all the generous sensibilities of the heart, likewise calls for the exercise of all our firmness and all our philosophy. It is one of the most painful trials which can befall us in this world. To see those removed for ever out of it, whose continuance in it would probably have been useful and important to the cause of virtue, and to the public; to see the dearest connections, and all the tender charities of life dissolved in a moment; the husband severed from the wife, the father from the son, the pastor from his congregation and his friends!—these are events afflicting to humanity; events that speak to our hearts, with the most interest-

ing and impressive eloquence; events which should lead us to indulge the frequent and pensive recollection of the virtues of our departed friends; and with emulation, assiduity, and care, to imitate their example, "considering the end of their conversation."

But there are many reflections which may tend to alleviate our grief for the loss of those whom we valued and esteemed. It should be remembered, upon such mournful occasions as the present, that the discipline of the affections may hereby be improved; and that "by the sadness of the countenance the heart may be made better." And, amidst our daily experience of the ravages made in our social comforts by death, which removes far beyond the reach of all our tenderness and affection, those who were nearest to our hearts; it will be a source of no small consolation to us, to reflect, that they are safe in the hands of a kind and merciful Creator.

At all times, and especially in uncertain and unquiet times, when the world is up in arms, and the affairs of human beings wear a troubled and a threatening aspect; when

the whole moral and political hemisphere looks louring and dark; when we hear of nothing but wars and rumours of wars; and though they cry, "Peace, peace!" yet there is no peace—but in the grave!—in such times, the arguments which should reconcile us to the trial of our faith, constancy, and patience, in the death of those we love, gather strength by the consideration, that they are "taken away from the evil to come."

And, in such awful and eventful times, we are excited to look forward to that glorious day which shall succeed this frail and transitory life; the great day of resurrection, and final retribution—a day which will unfold the mysteries of nature and providence; a day which will solve the difficulties which now puzzle and perplex our understandings; a day which will dispel the clouds which envelope our minds, which will "bring forth our righteousness as the light, and our judgment as the noon-day!" While we fix the eye of heavenly contemplation upon that grand and illustrious period, shall we repine at the evils it may for a little while be our lot to endure? Let

us rather learn to bear them as becomes men, and christians, with fortitude, resignation, and hope, even in the straits of adversity and sorrow.

Finally, let us aim to walk in a course of habitual, cheerful, and active obedience to the will of the all-wise and righteous Governor of the world—that great Being, who dispenses evil as well as good; who sees the end from the beginning, and orders all things for the best; who arranges the infinite series of circumstances and events which take place in the world around us, in such a manner as that the operation of seeming irregularity and disorder, of cruelty, oppression, misery, pain, and death, shall ultimately issue in the general establishment of peace, liberty, and benevolence, in the final and consummate harmony and happiness of the universe of intelligent beings!

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A LIST OF THE PRINCIPAL PUBLICATIONS

OF THE LATE

DR. TOWERS.

- *1. A Review of the Genuine Doctrines of Christianity: comprehending remarks on several principal Calvinistical doctrines; and some observations on the Use of Reason in Religion, on Human Nature, and on Free Agency. 1763
2. An Enquiry into the question, whether Juries are, or are not, Judges of Law, as well as of Fact; with a particular reference to the case of Libels. 1764
3. and 4. British Biography, 8vo. vol. I. and II. 1766
5. British Biography, vol. III. 1767
6. British Biography, vol. IV. 1768
7. Observations on Public Spirit, Patriotism, Ministerial Despotism, and National Grievances; with some remarks on Riots, Petitions, Loyal Addresses, and Military Execution; in a Letter to the Freeholders of the county of Middlesex, and the Livery of London: by an independent citizen of London. 1769
8. British Biography, vol. V. —
9. British Biography, vol. VI. 1770
10. A Letter to the Rev. Mr. John Wesley; in answer to his late Pamphlet, entitled, "Free Thoughts on the Present State of Public Affairs." 1771
11. British

11. British Biography, vol. VII.

1772

*12. A Letter to the Rev. Dr. Nowell, principal of St. Mary Hall, King's professor of Modern History, and public orator in the university of Oxford: occasioned by his very extraordinary Sermon, preached before the House of Commons on the Thirtieth of January, 1772.

*13. A Dialogue between Two Gentlemen, concerning the late Application to Parliament, for relief in the matter of Subscription to the Thirty-nine Articles and Liturgy of the Church of England.

*14. An Examination into the Nature and Evidence of the Charges brought against Lord William Russel, and Algernon Sydney, by Sir John Dalrymple, Bart. in his Memoirs of Great Britain.

1773

*15. A Letter to Dr. Samuel Johnson, occasioned by his late Political Publications: with an appendix, containing some Observations on a Pamphlet published by Dr. Shebbeare.

1775

16. A Sermon preached at St. Thomas's, Jan. 1, 1777, for the benefit of the Charity-School in Gravel-Lane, Southwark.

1777

*17. Observations on Mr. Hume's History of England.

1778

*18. An Oration, Delivered at the Interment of the Rev. Caleb Fleming, D.D.

1779

19. A Letter to the Right Honourable the Earl of Shelburne, First Lord of the Treasury.

1782

*20. A Vindication of the Political Principles of Mr. Locke: in answer to the Objections of the Rev. Dr. Tucker, Dean of Gloucester.

21. Observations relative to the Cause, lately tried in the Courts of Common Pleas and King's Bench, and afterwards removed, by writ of error, to the House of Peers, between the Lord Bishop of London, and Lewis

Disney

Disney Ffytche, Esq. concerning the Legality of
General Bonds of Resignation. 1783

*22. Observations on the Rights and Duty of
juries, in Trials for Libels: together with remarks on
the origin and nature of the Law of Libels. 1784

23. Dialogues concerning the Ladies. To which
is added an essay on the Ancient Amazons. 1785

*24. An Essay on the Life, Character, and Writ-
ings, of Dr. Samuel Johnson. 1786

*25. An Oration delivered at the London Ta-
vern, on the Fourth of November, 1788, on occasion
of the commemoration of the Revolution, and the
Completion of a Century from that great event. 1788

26. Memoirs of the Life and Reign of Frederick,
the Third King of Prussia, 2 vol. 8vo. —

Of this Life a new Edition was published in 1795
with additions.

*27. Thoughts on the Commencement of a
New Parliament: with an appendix, containing re-
marks on the Letter of the right hon. Edmund Burke
on the Revolution in France. 1790

*28. A Dialogue between an Associator and a
well-informed Englishman, on the Grounds of the late
Associations, and the commencement of a War with
France. 1793

*29. Remarks on the Conduct, Principles, and Pub-
lications, of the Association at the Crown and Anchor,
in the Strand, for Preserving Liberty and Property
against Republicans and Levellers. —

30. An Address to the Electors of Great Britain. 1796

31. Thoughts on National Insanity. 1797

In the new edition of the Biographia Britannica, the
5 volumes in folio of which were successively published in
1778, 1780, 1784, 1789, and 1793; 49 new lives, besides
numerous

numerous additions to those that were old, were written by Dr. Towers; and in the 1st part of the 6th volume, which is yet unpublished, are 6 lives of which he was the author. Two Discourses also by Baron Hertzberg, "delivered at Public Meetings of the Royal Academy of Sciences and Belles Lettres at Berlin, in the years 1785 and 1786, on the Population of States in general, and that of the Prussian dominions in particular," and "on the True Riches of States and Nations, the Balance of Commerce, and that of Power," were translated from the French by Dr. Towers, and printed in 1786: and, in 1788, was printed his translation of "an Historical Memoir of the First Year of the Reign of Frederick William II, King of Prussia," read in 1787 by the same nobleman at a meeting of the same academy.

Of the pamphlets those marked with asterisks were re-printed in 3 volumes, 8vo. and accompanied by a general index, in 1796.

